



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Edha (suddenly/ whereas) the Heaven ^w fissured-she. ^{y1}	إِذَا السَّمَاءُ أَنْفَطَرَتْ ﴿١﴾
2. And edha (suddenly/ whereas) the stars ^{w2} scattered-she. ^y	وَإِذَا الْكَوَاكِبُ ائْتَرَتْ ﴿٢﴾
3. And edha (suddenly/ whereas) the seas ^x fujje'rat (had been iteratively ruptured-she ^y).	وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾
4. And edha (suddenly/ whereas) the graves bu'atherat ^{w3} (had been turned upside down producing their contents). ^w	وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾
5. Knew-she ^y a self ^w what[it ^w]advanced-she ^y and[it ^w]tarried-she. ^y	عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾
6. Yaáyyaba (O, you) the mankind what beguiled you ^g by your ^t Lord The Kareeme (bounty-Giver, Ennobler and Enabler of multiple useable traits).	يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ رَبُّكَ ﴿٦﴾ الْكَرِيمِ ﴿٦﴾
7. Who ^a [He] created you; ^g then sanwaka ⁴ [(He) erected/ evened you ^g] then [He] balanced/ proportioned you. ^g	الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾
8. In whichever [portraiture/fashion] ^w surely ⁵ [He] willed [He] compounded you. ^g	فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾
9. Not-at-all, ⁶ rather you ^z deny by the Dee'ne (Requital's Day/ Islam ⁷).	كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ ﴿٩﴾
10. And verily on you ^b surely (are) keepers-up. ⁸	وَأَنْ عَلَيْكُمْ لِحَافِظِينَ ﴿١٠﴾
11. Keraman (bounty-givers and honor bestowers) writers.	كَرَامًا كَتَبِينَ ﴿١١﴾
12. They ^z know what you ^z do.	يَعْمَلُونَ مِمَّا تَفْعَلُونَ ﴿١٢﴾
13. Verily the abra ⁹ (dutiful-they and who are being expansive in their all around beautiful works) surely (are) in a na'eem (permanent mental and physical delights in the highest chambers of Paradise).	إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾
14. And verily the fujjar ¹⁰ (religion-cover-rippers) (are) surely in a Jabeemen (intensely-blazing Fire). ^w	وَأِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾
15. Yaslawna ¹¹ (they ^x be broiled on/ by) it ^w the Deen's ¹² (Requital's) Day.	يَصْلَوْنَهَا يَوْمَ الَّذِينَ ﴿١٥﴾
16. And not they (are) a'n (regarding) it ^w surely absentees.	وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾

¹ Clearly the fissuring happens by Allah's command.

² The word "كواكب" from a linguistic point of view means: stars. Although in modern times "كواكب" = planets.

³ The word "بعثرت" comes from "بعثر" meaning turned upside down and produced its contents. See اللتاج.

⁴ The word "عدلك" bears several meanings, among them for this Ayah: "balanced you." See التاج.

⁵ The particle "ما" is an infinitive particle. See الدر المصون، لـ احمد الحلبي. Clearly this "ما" is for intensity.

⁶ The word "كلا" is an article of negation particularized for deterrence and prevention.

⁷ That is because "Certainly the religion enda (by: Rule, Dicta, Munificence) (of) Allah (is) [the] Islam" (S3:19).

⁸ The word "حافظين" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

⁹ See the Lexicon attached to this Translation for full elaboration on this great word.

¹⁰ The word "فجّار" = "rippers of religious cover," as the religious cover prohibits and prevents its wearer from committing crimes in the open. So when the rippers of religious cover rip off such a cover they exceed the bounds. See الراغب for the word "فاجر."

¹¹ The word "يصلون" transliterated "yaslawna" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

¹² The phrase "Day of the Deen" means the Day of Judgment, when all are recompensed accordingly.

17. And what *adraka* (profoundly caused you^s to know) what (is) the *Deen's*¹³ (Requital's) Day.

وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٧﴾

18. Afterwards what *adraka* (profoundly caused you^s to know) what (is) the *Deen's* (Requital's) Day.

ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾

19. Day not possesses a self^w for a self^w a thing; and the matter then-day (is) for Allah.

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا
وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

¹³ Ibid. +